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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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CONTEMPORARY CHURCH OPINION.

The Church, (Philadelphia) after outlining the Bishop of Algoma's sermon at the opening of the last Provincial Synod says:—

The Bishop takes too much for granted when he assumes as a fact that all Churchmen will accept the statement that the *Christian communions about us hold all essential truth*. A well known Doctor of Divinity, who himself a few years ago took prominent part, with one of the most Protestant of our Protestant sects, in a celebration of a great anniversary of theirs, does not hesitate to say "that the spirit, which is the very spirit of Anti-christ, is largely developed among those who bear the Christian name, and are taken by the community for representatives of the Christian religion." Again he says, "the spirit of anti-dogmatic, anti-sacramental, and anti-sacerdotal Protestantism" is a "mitigated form of that very rationalism which denies the supernatural, rejects revelation, and finds no place for God in the world, or for Christ in the human heart and soul." While there is a rhetorical character about such sentences which cannot but amuse the sober student, the fact remains that some of our writers teach that the "Christian communities" about us do not hold the faith, but deny it in some of its most essential parts, and in this condemnation they include also not a few who are in the membership and Ministry of their own Church. The difficulties of the problem of reunion are all to be considered if we would guard against the indulgence of hopes that cannot be realized, and if we would propose plans and schemes which will not add to the divisions already existing in the Church of Christ.

The *Living Church* says:—

Some Churchmen excuse themselves from taking a Church paper on the ground that they get all the Church news they care for in the dailies. It may be true that they get all they care for, even in the monthlies, but in no secular periodicals do they get very much or very accurate Church news. There is scarcely any mention in the dailies of important events transpiring in the Church of England, and matters of great interest in the American Church are generally dismissed with a paragraph. We searched in vain.

The *Church Press* points out that the schismatic rents in Christendom are formidable hindrances to the rapid progress of the Gospel. Millions of dollars are annually wasted to strengthen schismatic walls of separation. If the Convention of the (P. E. church of the U. S.) of 1886 can adopt resolutions that will facilitate "the organic union of Christians," and our branch of Christ's Church will do its part to answer the prayer that "all who profess and call themselves Christians may be led into the way of truth, and keep the unity of the Spirit in the bond of peace and in righteousness of life," then our Church and missionary treasures could sound a prolonged Jubilate, and the dirge, "The Treasury is Empty," be no longer heard. And if Christians were one organic fold there would be ample

means to employ missionaries to preach the Gospel to all the heathen in foreign climes, and all the heathen in the vicinity of Christian churches.

North and East.—(Maine) under the head: Re-union of Christendom says: Re-union, that is the joining together in one, things which were once united. The re-union of Christendom, as we understand it, must mean the gathering together of all the different religious bodies into the one Holy Catholic Church. As a loving Mother anxious for the spiritual welfare of her children, the Church Catholic desires to show her readiness to receive back into her fold all those who are now holding different views the truth from those which she holds.

The spirit shown at the time by our branch of the Church is indeed most commendable. The cry for unity is heard throughout the land, and memorials are being largely signed urging the General Convention to take this great matter to heart and give forth some expression of opinion upon it which can be made in some way practically helpful. The discussion of this question can but do good, though it is open to very grave doubt whether any action of a practical nature will be taken by the Convention. It will have served a good purpose if it induces churchmen, both clerical and lay, to work more earnestly and devotedly than ever for the welfare of the Church, and by zeal and love for the truth, manifested always in consistency of life, to show to the world the power of the religion which they have within them.

The *Church News* (St. Louis) well remarks: Tell some people, who think themselves justified in being shy of religious truths, that such and such a thing is a "scientific" fact, and they implicitly believe it. Many scientific men are dogmatic, and very certain of their opinions injuring the cause of science, as Virchow said many years ago, by their hastily formed and unsupported theories. The scientific men have heretofore been immensely wise concerning earthquakes, when lo! an earthquake visits the earth behaving itself so contrary to all previously-held theories, and shaking the earth so extensively and extraordinarily that the scientific men have had all their knowledge, and wisdom, and theories about earthquakes shaken out of them. This late earthquake is a lesson in humility if nothing else, and teaches with emphatic clearness that the mysteries of nature are not suddenly to be solved.

The *Family Churchman*, (London, Eng.), asserts: that the popular scepticism of the age is producing its natural counteractions. Our best men are declaring themselves, with more and more directness and force, on the side of Christianity. In the memoir of the late editor, Dr. James Wakley, the *Lancet* says he made a special request that a confession of faith should be introduced into any notice of his life, and asked that it should be known that he was not among those scientific experts who reject religion. "Feeling (he said), my deep responsibility to God for the position in which, in His providence, He has placed me, I desire to

testify to the comfort derived during my sickness from a lively faith in our Lord Jesus Christ, and that I die in the sure hope of a glorious resurrection." Dr. Wakley was a Churchman.

"Church Bells," lately contained a letter from I. R. V., in which the following occurs in reference to a remark of the Bishop of Lechfield that he was 'tempted to regret the prevalent abandonment of the old custom of a private prayer offered in the pulpit itself.'

Now, is the church the place for private prayer, when once the service has begun? Is not the whole, between the beginning and ending, a service of common prayer and praise? Earnestly should the preacher pray, before preaching; but should not this private devotion be before, and during the preparation of the sermon; and in the quiet study, before he comes to lead the worship of the congregation? In the evening (and sometimes in the morning) there will be a hymn before the sermon. Does it commend itself to the mind as suitable for the leader of the worship to be (while the congregation is engaged in the service of praise) engaged in private prayer in their midst? I trow not. Neither can it be suitable, in going to the Altar, to kneel in private devotion during the hymn after the Litany. A pause before the Prayer of Consecration, when all the congregation is silent also, and the people are kneeling, is a different matter. But one valid argument against the black gown for the sermon was just this: Why should the priest be shut out from the hymn (to which he has just invited the people) in order that he may effect a change of vestments for preaching.

The *Irish Ecclesiastical Gazette*, has the following from a correspondent, which is of interest to Canadian Churchmen in view of their elected Bishops. Upon what principle do we give the title "lord" to our bishops? Upon this reasonable principle—the superiority of their rank, and the nature of their office have a right to recognition, and especially from them over whom their office is exercised. A judge is styled "My Lord" from the nature of his office. So, too, is a lord, president; so, too, one who rules. It is not necessary that any of these should have an inch of land. By party of reasoning a bishop may without scruple be addressed as "My lord." For what are his functions? *Archein kai ierateusin*, says Ignatius. "To rule and to judge," says the Pastoral Epistles. He is a *Proestos*, or President, says Justin Martyr. Now, when there is a rightful claim to any or all of these functions, surely as long as bishops are bishops they have a right claim to be entitled "My Lord Bishop." Your correspondent asks for some authorities for the title. I give a few which occur to me. St. Augustine, in Sermon xciv., begins thus—"My lord and fellow-bishops have deigned to visit us." Theodoret entitles them "Most honourable" (Eccles. Hist. V. c. 8.) Justinian terms them "Your highness," "Your blessedness," (Cod. i.) A few days ago a Scottish bishop, on presenting the Patriarch of Jerusalem with a Greek copy of the divine Liturgy of the Scottish Church, styled his brother as

"Your blessedness. I see no wrong in this courtesy. Why, even a Caledonian school-master is termed dominie, i.e., lord. Your correspondent scruples not to address you, Mr. Editor, as sir. But what is the word but lord? Sir is Fr. sieur, sire, seignior, i.e., lord. Sir comes from shur, "to watch, to rule,"—just the office of a bishop; while the word lord is Anglo-Saxon: hlaford, "loaf giver"—a meaning not so apropos since the Nominators have stolen the poor bishops' loaves. In conclusion, be it noted, that in more than one hundred places in the Old Testament the title "lord" is given to men. In nine places our Blessed Lord makes this use of it, and an Apostle seizes upon this usage and quotes it to inculcate the loving obedience and reverent regard due from an inferior to a superior—"calling him lord." In the Septuagint the quotation stands—*o de kurios mou presbuteros*, which your correspondent must not translate "My Lord Presbyter." We will all gladly concede the title to him on his reaching the bishop's throne. The poorer our bishops are, let us honor their office and work the more, both for conscience and for example's sake.

METHODIST TESTIMONY AGAIN.—Writing on "Church growth," in the *Methodist Times*, the Rev. J. S. Banks, Professor of Theology in Headingly College, invites Wesleyans to take a lesson from the English Church. "The greatest event of the nineteenth century," he says, "is the revival that had taken place in the English Church. In the extent and importance of its issues it is not surpassed by the Evangelical revival of the last century. For the wonderful energy which that Church has put forth and is putting forth to increase its hold on our town population, for all the good it has done in town and village alike, we have no feelings but those of admiration and gratitude. We cannot do better than imitate its elasticity of method. If it is right to learn from an enemy, much more is it right to learn from a friend."

A CRAZE.—We are glad to notice, says *The Diocese of Chicago*, that the temporary "craze" for the general repetition by the congregation, audibly, of the general thanksgiving, is "going out." It arose from a misconception of the meaning of the title of this prayer. The word "general" simply distinguishes it from the "special" thanksgivings which are found directly following it.

PRIMUS OF THE EPISCOPAL CHURCH OF SCOTLAND.—The Right Rev. Hugh Willoughby Jermyn, Bishop of Brechin, has been chosen Primus in succession to Bishop Eden. The new Primus graduated at Trinity Hall, Cambridge, in 1841, and was ordained deacon in 1843 and priest in 1845 by the Bishop of London (Blomfield). He has had a varied experience, having been Archdeacon of St. Christopher's, in the West Indies, Rector of Nettlecombe, near Taunton, and Vicar of Barking, Essex. In 1871 he succeeded the late Bishop Piers C. Claughton as Bishop of Colombo, and in 1876 was chosen to succeed the late Bishop Forbes at Brechin.

The *Family Churchman* says:

The Wakefield Congress has been a wonderful success. It has been happily described by the *Times* as "a Congress of overflows." There has been an overflow of subjects for discussion, an overflow of persons eager to hear them discussed, and an overflow in point of time, for the Congress, which was to have come to end on Friday, was forced to make arrangements for extending the proceedings over two more days. All this must be very gratifying to Yorkshire Churchmen, who have once more shown themselves to be the backbone of the Church of England.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST RURAL DEANERY.—It is intended (D.V.) to hold the next meeting of the Chapter at Amherst on Jan. 25th, 1887 (Conversion of St. Paul). The Rev. J. C. Cox, B.A., Rector of Stewiacke, is the appointed preacher.

CLEMENTSPORT.—The Rev. W. Morris, Rector, on his return from Annapolis a few evenings ago, found that a very handsome sleigh robe had been left at his house during his absence, with a kind note containing five dollars in cash. This is but one of many acts of kindness which the parishioners have shown their parish priest during his short incumbency.

KENTVILLE.—*St. James' Church.*—By far the most beautiful structure in the town is the Episcopal church, recently completed, on the site of the old building. The church is much larger than the former one—its dimensions being nave 70x35, chancel 25x18, height of spire 96 feet. On entering the church the Font is seen near the door, typifying the entrance to the Christian Church, and on the wall opposite one reads the injunction, "Reverence My Sanctuary," while above the door through which you pass is inscribed, "I am the Door." Above the main arch at the entrance to the chancel is the sentence, "Holy, holy, Lord God Almighty," while on the smaller arches at the sides are "Praise the Lord," "Alleluia, Amen." The style of architecture is gothic, both chancel and nave having an open trussed roof covered between the timbers with spruce laid on in herring bone shape and slightly stained.

In the chancel is a triplet gothic stained window, got in Montreal, the centre arch representing the Crucifixion, and the smaller ones on the sides the Nativity and the Ascension; and the walls are decorated with appropriate sentences. Upon the Altar stands a Brass Cross.

The nave is lighted by thirty-six lamps, and on either side of the Altar is a stand of three lights. The pews, eighty in number, are capable of seating four hundred, every seat being free. The walls are artistically decorated, the emblems being all of ecclesiastical pattern, and the colors all blending with the stained glass and the church furniture. In the nave are six stained glass windows, purchased in Toronto.

The whole edifice is symmetrical and substantial, and is a credit to the town and an enduring monument to the devotion and energy of pastor and people.

SHIP HARBOR.—The Tangier Rural Deanery met at Ship Harbor on Oct. 12th. The Rev. J. Partridge, Rector, took Evensong, and the Rev. E. H. Ball the Lessons. Addresses were made by the Rector, on Missions in general; by Rev. E. H. Ball, of Tangier, on Algoma and the Northwest; and by Rural Dean Ellis, of Sackville, on the Diocesan Home Missions. The Dean, reckoning the population of six of the parishes in the Deanery receiving aid from the B. H. M., and the total amount of subscriptions reported by only five of them, stated the result as being only eight cents per head (a remark which opened the eyes of the members of the congregation, as was afterwards learned). This is due partly to the small amounts subscribed by the majority, and partly to the fact that many availing themselves of the Church's services contribute nothing at all.

On the morning of Wednesday, the 13th Oct., the Rector took Matins; Mr. Mellor, Lay Reader of Eastern Passage, read the Lessons; Rev. N. R. Raven, of Dartmouth, preached a sermon valuable for its plain, practical nature, on Psalm xxxix. 1: "I said, I will take heed to my ways, that I sin not with my tongue;" and the Rural Dean celebrated, assisted by Rev. E. H. Ball.

At the Capitular meeting, the Dean read a

paper, much appreciated by the Chapter, on the advantages of Rural Deaneries socially and spiritually, to both Clerical and Lay members.

The Chapter were hospitably entertained at the Rectory, Dr. Jamison's and Mrs. Cowan's; and the boating on the harbor to and from the latter place will for long afford pleasing recollections.

The next meeting was arranged to be held at Sackville on November 10th.

UNIVERSITY OF KING'S COLLEGE.—The Michaelmas Term opened on Saturday, the 2nd October. Of twenty-five students who were on the roll of the College in October, 1885, no less than twelve have left; of these, seven have completed their course, two have left for a time, and will return later on to complete it, two have gone into business, and one has left to prosecute the study of medicine. Notwithstanding, however, this large loss in one year, the number of students is almost sustained. There are at present twenty-three students on the roll, of whom twelve are Divinity students. The whole body, however, either have taken (there are two graduates) or are taking the course in Arts. Of the twenty-three students now in the College, fourteen are from Nova Scotia, five are from New Brunswick, two from Newfoundland, and two from the United States. There are not wanting, too, indications of a more hopeful outlook as regards the future supply of students; several boys in the Collegiate School, who eighteen months ago were designed by their parents for another University, are now preparing for their entrance to King's College.

The three new houses for the Professors are rapidly approaching completion, and will it is expected be ready for occupation in a month. They are admirably built and convenient dwellings. The water service from the town gradually is nearing the College; it has now reached the new flagstaff, close to which will be placed a hydrant, from whence the water will be distributed by service pipes to the College and the Professors' house. The contrast between the external appearance of the College buildings now and a year ago is a matter of warm congratulation to all sincere friends of the College.

The Calendar for 1886-'87 has lately been issued; it contains, for the first time in the history of the College, a complete statement of the financial condition of the College. Surely this is a step in the right direction. How can the public be expected to support an institution of whose financial condition they have not been fully informed? In addition to the general financial statements embraced in the new Calendar, the balance sheet of the Restoration Committee is published, and a list is given of subscriptions and offertories received for the Restoration Fund up to August 31, 1886.

LIVERPOOL.—In the early part of the year, two ladies of this parish, Mrs. G. T. Moore and Miss Emily Freeman, organized the little girls of the congregation into a band of "Willing Workers." They set themselves industriously at work to provide suits of cotton and other vestments appropriate to the Church's seasons. The meetings were kept up with praiseworthy diligence, and finally culminated in a sale at the beginning of the present month. The result has exceeded their most sanguine anticipations. The total proceeds since the band was formed last February amounts to \$400. This statement is not written in any spirit of boastfulness, but as an encouragement to others, showing what little ones may do under the zealous and patient direction of earnest and devoted ladies. I may add that the value of the recent sale was materially enhanced by a collection of curios from Japan, the gift of Dr. Charles Weld, of Boston, who personally selected them while on a visit to that interesting country.

HALIFAX.—The Lord Bishop has returned to town, and preached in his chapel last Sunday. His Lordship is expected to consecrate the new church at Pugwash about the end of this month, when it is expected that there will be a large gathering of the clergy of the Amherst Deanery.

The new Rector of St. Paul's is proving himself to be an active worker, and old St. Paul's is rapidly filling up. The Bible Classes are well attended. The Rector is endeavoring to reach the poorest members of the parish by introducing in the parish a captain of the Church Army, whose special province it will be to work among the poor and neglected. Another captain will come out to work in St. George's parish under the Rector, who sorely needs all the help possible in his large parish. It remains to be seen how this latest and novel addition to the Church's agency will work in Canada. It is an exact copy of the Salvation Army and its methods, with this important difference, that Confirmation and Holy Communion are the goals to which all the teaching directs.

St. Luke's Church has been keeping its dedication festival this year with more than ordinary devotion, and the services have been well attended. Minor Canon Murray may well feel blessed of God at the many marks of progress, and take courage for the future.

St. Mark's expects its Rector back in a short time, and then the *locum tenens*, the Rev. C. E. McKenzie, is to take charge of the important parish of Alberton, Prince Edward Island. The reverend gentleman has gained many friends in Halifax.

DIocese OF FREDERICTON.

PETITODIAO.—The Church here was very handsomely decorated on the 17th instant for the special Harvest Thanksgiving service, with sheaves of wheat and pyramids of fruit and vegetables. The altar looked very beautiful; on the Re-table were vases of choice cut flowers; and banners and bannerets adorned the walls of the Sanctuary. The pulpit was decorated with ferns, Autumn leaves and grapes. In the evening the Rev. Mr. Taylor preached an able and appropriate sermon from Psalm lxx. 11: "Thou crownest the year with Thy goodness, and Thy clouds drop fatness."

DERBY.—This Mission received a visit from the Coadjutor-Bishop on Tuesday, 5th instant. His Lordship came through from Fredericton the day before by N. and W. R.R. as far as Derby, where he remained over night. On Tuesday morning, accompanied by Rev. A. F. Hiltz, Rector of the parish, he took the N. and W. train for Blackville at Upper Nelson, where he was joined by Rev. D. Forsyth, of Chatham, Rev. J. H. S. Sweet, of Newcastle, and Rev. W. J. Wilkinson, of Baie du Vin. The day was perfectly charming, and communicated its cheerfulness to the whole company, who, after an agreeable ride of an hour, found themselves at Blackville station, about three miles from the church. Here they were met by B. N. T. Underhill, Esq., who had kindly provided teams to convey them to the church. A large congregation soon assembled to hear the words of counsel and instruction which his Lordship knows so well how to give; and eighteen were presented for "the laying on of hands," many of whom had come from five to eight miles, and one, an aged woman of seventy-two, had come twelve miles to receive this holy rite. After service the Bishop and Clergy proceeded to Mrs. Underhill's, Sr., where dinner had been prepared for them. This aged person is well known here for her hospitality to the Clergy, and like a true mother in Israel has provided for their wants for many years. On the present occasion, she did ample justice to

her reputation; but the party could hardly be said to have done justice to her hospitality. For the hour warned them that the train by which they were to return to Derby might be expected at any moment. Accordingly without tarrying long over the hospitable board, of their aged friend, they soon found themselves, by the kindness of Mr. Underhill, once more at the station. The train was behind time, however, and a tedious delay of half an hour had to be endured with many regrets for their too hasty meal. But once on board the train, and Derby was soon reached, where Confirmation was to be administered in the evening. Here the Church was filled to excess, and a class of thirteen was presented to the Bishop. This is the largest class presented in this Church for Confirmation by the present incumbent, and shows that substantial progress is being made in building up the walls of Zion in this parish. It may not be out of place, in the present connection, to mention that great improvements have been made in the Derby Church during the past season, and the sum of \$700 has been expended upon it. An entirely new foundation of solid stone masonry, for five feet beneath it. In the interior, the walls have been repaired and painted, and sheathed as high as the windows. The chancel has been enriched by a handsome reredos, and a very fine east window erected to the memory of the late Rev. Jas. Hudson. The window is the work of Spence & Sons, of Montreal. It is a tripple window with, three diamond-like panes of glass at the top formed by the intersections of the dividing mullions. Three panes contain respectively, the sacred monogram, an *agnus dei* and a pelican finding its young.

DIocese OF MONTREAL.

DUNHAM.—A delightful Harvest Home Festival was held in this parish on the 13th inst. The thanksgiving service in All Saint's Church was conducted by the Rector (Rev. J. Ker), assisted by the Revs. J. Constantine, M.A., Canon Davidson, M.A., and E. W. Nye, M.A., Rural Dean. The sermon was preached by the Rev. G. Forsey, of Cowansville. The Church decorations were chaste and beautiful, the sermon able and appropriate, the singing hearty, and the congregation large and devout. Of the material feast that followed, it is only necessary to say that it was worthy of the good ladies of Dunham. This made the *fifth* Harvest Home Festival in the Deanery of Bedford this year.

BISHOP'S COLLEGE, LENNOXVILLE.

We have this year a good entry, both of students and boys. Nine new students, all candidates for Holy Orders, and twenty-three new boys.

Branches of the Church of England Temperance Society have been formed in the College and in the School, under the presidency of the Principal (Rev. Dr. Adams), who has formerly joined the Abstaining Section of the Society.

Several Missions are being regularly worked by the students, under the direction of the College authorities. A new one at Megantic presents promising features.

An offertory of \$7.69 was taken on Oct. 3rd for Algoma; and, as a first instalment towards the fund asked for by the Bishop of Quebec to extend Mission work in the Eastern Townships, \$8.59 was contributed at the end of September.

The College and School turned out in force, the choir in their surplices, to help the Rector of Lennoxville (Rev. Prof. Scarth, M.A.) in his Harvest Thanksgiving. The church was decorated with great taste. The sermon was preached by the Rev. George Thorneloe, M.A., Rector of Sherbrooke. It was a thoroughly

earnest, thoughtful and suggestive discourse.

As regards the Bishop Williams' Wing, we have reached the stage of tenders. We want more promises paid and also more promises made. Amongst the recent contributions is \$50 from Professor Adams, Cambridge, and \$50 collected by Miss Adams from some of the Principal's old York friends.

We had a pleasant visit from the Lieutenant-Governor of Ontario on Oct. 1st, and again at our Evensong on Oct. 3rd.

We are hoping to have a large gathering of the Rural Deanery of St. Francis at the College on Oct. 28th (St. Simon and St. Jude).

DIocese OF ONTARIO.

KINGSTON.—On Saturday, the 16th, the Lord Bishop of Niagara arrived to hold Confirmations through the Diocese of Ontario, which duty he has kindly undertaken to enable the Bishop of Ontario to visit England on account of ill health. There are about thirty Confirmations which will occupy nearly a month. On Sunday, the 17th, the Bishop commenced with St. George's Cathedral in the morning. Here he confirmed thirty-two candidates, and was attended by Revs. B. B. Smith, A. W. Cook, and A. Spencer. At 3.30 p.m., the Bishop visited St. John's, Portsmouth, where seven persons received the rite. In the evening the rite was administered to twenty-six candidates in St. Paul's. The clergy present were: Rev. Rural Dean Carey, and Revs. R. S. Forneri, A. Spencer and R. T. Burns. On each occasion his Lordship addressed the candidates in an earnest manner. On Monday, the 18th inst., the Bishop, accompanied by Rev. Rural Dean Carey, left for Plevna, Ompan, Parham and Bedford, where Confirmations are now being held.

DIocese OF TORONTO.

PERRYTOWN.—The proceeds of the social referred to in the *GUARDIAN* of the 20th instant amounted to \$128, instead of \$107.

PETERBOROUGH.—On the 18th instant a special sermon in connection with the special days set apart for intercession for Sunday-schools was held in St. Luke's Church, at which the Rev. Mr. Bradshaw delivered an address to the Sunday-school teachers and others present.

TORONTO.—*St. Matthias.*—The parish has localized *The Dawn of Day* by the addition to it of five or six well-filled pages of the same size containing parish notes and announcements. In its October issue it has the following kindly notice of the *GUARDIAN*:—

"We are very glad also to find that the proprietors of the *CHURCH GUARDIAN* are pushing the circulation of their paper in Toronto. It is an interesting paper, and with a good *Christian tone* about it, and only costs one dollar a year. On the whole, it is the best Canadian Church Paper we have seen, and ought to be encouraged. Anyone desirous to become a subscriber can communicate with the Toronto Agent, Mr. Jeffery Foot, 115 St. Patrick street."

Amongst "Parish Notes" we find an announcement that two of the Cowley Fathers, Revs. Osborne and Field, are to hold a Mission in the parish during the Epiphany or Lent coming, and already steps are being taken to prepare the way.

The very beautiful *Chalice and Paten* (costing over \$100) which are to be placed in St. Matthias, as a memorial of the late Rev. W. Stewart Darling, has just been received through Mr. Plummer, who has lately returned from England. These, after being suitably engraved, will be dedicated on All Saints' Day.

The Annual Harvest Festival took place on the 17th inst.

St. Luke's.—The Rev. C. E. Whitcombe has severed his connection with this parish.

St. Stephen's.—The Rev. C. B. Kenrick, late of the Diocese of Fredericton, has been appointed to the curacy of St. Stephen's, fast becoming one of the largest and most densely peopled parishes of the city.

Some excitement has been created in Dissenting circles by the arrival and extraordinary services carried on by Revs. (?) Sam Jones and Sam Small. From the descriptions given of their proceedings, this "newest" evangelizing method is not much, if any, improvement on that of the Salvation Army, which, by the way, was also given a "hoist" by the visit of General (?) Booth and the patronizing attention he received from some Churchmen.

In view of these facts, it is gratifying to know that the CHURCH ARMY is about to commence work in Toronto, and it is to be hoped its method of work may prove how unnecessary are the objectionable and irreverent practices of the Salvationists and others.

DIOCESE OF HURON.

The Right Rev. Bishop Baldwin will hold an Ordination (D. V.) in St. Thomas, on Sunday, Nov. 7th.

The Sunday-school Convention is to be held in the Orayn Hall, London, commencing Oct. 27th. It will be opened by a public service in St. Paul's the evening before, and sermon by the Bishop.

SARNIA.—A Thanksgiving service was held in St. George's Church, on Sunday the 10th instant. The sacred edifice was neatly decorated with grains, fruit and flowers. The services were bright and cheerful. The congregation in the morning was large, but in the evening the building was fairly packed. The Rev. R. Hicks, B.D., of London, preached two admirable sermons suitable to the occasion. The offertory, which was for the organ fund, amounted to \$107 over and above the ordinary collection, which the Wardens kept for current expenses.

On Monday a branch of "The Woman's Auxiliary Missionary Society" was formed. About thirty ladies were present, and addresses were delivered by the Revs. Hinde and Hicks.

On the evening of the 11th a deputation of Orangemen waited on the Rector, Rev. T. R. Davis, M.A., and presented him with a very handsome and valuable arm chair and address, in recognition of a sermon he preached for them on the 12th of July last. They expressed their high appreciation of the good advice given in the sermon, and the lessons enforced, and hoped that the chair would be accepted as a slight token of their respect.

LONDON.—*Christ Church.*—On Sunday the 10th, the annual Thanksgiving service were largely attended, and the Church was beautifully decorated with grain, fruit, flowers and banners. Canon Newman preached in the morning and the Bishop in the evening. On the Monday evening following a Sacred concert and Harvest Festival was held in the Church, and was also largely attended, seats having to be placed in the aisles to accommodate the large number present. The choir was assisted by many of the leading vocalists of the city. His Lordship the Bishop was present and gave a most practical address on the subject of "The Time of Harvest." There were also present the Revs. Canon Smith, Rector; Davis, Richardson and Seaborne. A collection was taken up amounting to about \$40, to go towards procuring a furnace for the Church.

OBITUARY.—Entered into rest on Sunday the 17th day of October, Harvey Morris Switzer, of Palermo, Merchant. Deceased was born in the County of Limerick in 1818; emigrated to Canada in 1832; he settled in the township of

Albion; at the age of twenty-one entered into mercantile life as clerk to J. M. Chaffee, at Fulmore, Gore of Toronto, with whom he remained eighteen months. He then entered the dry goods establishment of the late J. A. Smith, of Toronto; there he remained five years, and in 1844 moved to Palermo, County of Halton, where he carried on the mercantile business until his decease. He has been postmaster at Palermo since Sept., 1846; and a magistrate and commissioner in the Court of Queen's Bench since the separation of the County from Wentworth. He was a cadet in the Military School at Toronto, and ever since the organization of the 20th Battalion Halton Rifles held a position on the Staff as paymaster. He was a member of the Church of England and always took an active part in matters connected with the Church. In 1845 he took great interest in the erection of St. Luke's Church, Palermo, and many of the trees which ornament the Church grounds were planted by his hands. For the past year he was actively engaged in promoting the building of the handsome parsonage which is now just completed, and to the very last his interest in the work was unabated. In politics he was a Conservative. Deceased was foremost in everything connected with the welfare of the village and township in which he lived. His death leaves a blank, which it will be very hard to fill.

PERSONAL.—Archdeacon Marsh has been spending a few weeks in the Northwest.

DIOCESE OF ALGOMA.

THE "EVANGELINE"—WHERE SHE TOOK ME.

(Continued.)

In one direction, however, there were still arrears. Twenty thousand dollars were required annually that the work of the diocese may be carried on. Of this, \$4,000 are furnished by the congregations; \$8,000 should be found by the other dioceses of the Dominion; still leaving \$8,000 for the Bishop to find in various ways. But the other dioceses were in arrears for the last two years more than 50 per cent., so that there was a deficit from that quarter of over \$8,000, which the Bishop had to pick up, or rather *scratch up*, as he could. Now, he was anxious they should understand the sources whence the rest of the money was derived; for while a large proportion of it came from the grand old societies of England, a very considerable portion also came from people of very slender means—much of it, indeed, from England's poor, from persons positively struggling hard with poverty themselves. He felt bound to give them an instance or two. After one meeting in England, the head of one poor family went home and killed their only pig, and sent in the proceeds; at another, a servant was present, who some time after sent him \$20, the proceeds of working *over-time* at night for the young ladies of the family; while a governess in Canada devoted all her spare time to certain kinds of ornamental work and flower painting, in order to devote the results to the support of this diocese. Now, the congregation here had been doing well; within the past year they had *doubled the income* paid as stipend; and he thought the time had arrived when they would be able to raise \$50 towards the general Diocesan Fund, and when the building or the purchase of a Parsonage should engage the attention of old and young alike. The congregation of Gravenhurst, appreciating the extreme generosity of many of those contributing to support Algoma, as shown by such instances as those just given, had voluntarily come forward some little time back and pledged themselves to use their best endeavors to raise, between Easter, 1886, and Easter, 1887, the sum of \$100 towards the General Fund of the diocese. Touching on many other important matters, both general and local, on which the

want of space forbids me to dilate, his Lordship resumed his seat amid much laughter and applause.

Mr. Cole was reminded of something he had lately read in the papers about a detective who had discovered that at the meeting of a certain Anarchist Club a proposal was made that each member should carry in his hand a very small syringe, with a sort of hollow needle containing prussic acid, so that whenever they met any great capitalist they might go up to him and manage to slightly puncture the skin, and, touching the spring of the syringe at the same moment, might procure for him an agonizing death within about half-an-hour, and probably without at all arousing his suspicions. The proposal, however diabolical, did not shock him so much as the reception it met with from those present, who laughed at and cheered this idea of an agonizing death for those who had in no way wronged them, but whose only sin was wealth. What, we naturally ask, are our churches about? Where is our boasted civilization? Are these the triumphs of our education and our Sunday-schools? Some people think Mission work useless. Let us look at the other side. A noted Atheist, was asked if he were out at sea in an open boat, and his only refuge one of two islands, which he would choose, if he knew the one to be inhabited by professing Christians and the other by those of his own creed. "I should steer for the Christians," said he; "I should expect at the other place to find a perfect hell." "Why, then, oppose that which in your own view is so great a blessing to mankind?" Never had the infidel lecturer been placed in such a dilemma; and how forcible a paraphrase is that candid avowal of the Master's words, "Ye are the salt of the earth." Not only is the Church "the pillar of the truth;" it is the *stay of society*, preserving it from crumbling to decay through the rottenness of its corruption. Yes, they were going to take an increasing interest in Mission work and Church work generally.

(To be continued.)

DIOCESE OF QU'APPELLE.

SYNOD ADDRESS OF BISHOP ANSON.

(Continued.)

There are two other subjects that will be brought before you in the reports of the committees appointed last year on the Marriage Laws and on Sunday Schools.

It is unnecessary for me to say much on either of these subjects. The importance of both will be readily admitted. The Church has always considered marriage as a Divine ordinance, "instituted in the time of man's innocence, signifying unto us the mystical union that is betwixt Christ and His Church." Till lately Christian States were content to receive their laws on the subject from the Christian Church. Now, however, that this has ceased to be so, the Church must boldly affirm her position, that whatever the States may allow for the secular legal union of man and woman, the Church, too, has her laws for the members of her body, which she cannot consent to alter at the dictation of any other body. The laws of the Church with regard to marriage, it must be remembered, are based not, as many seem to imagine, on the mere Levitical code, but upon the far deeper principle that those who are joined together in Holy Matrimony are "one flesh," and that it is not lawful for any man to put asunder those whom God has thus made one.

The Church has also always considered the care of the young her special charge. "Feed my lambs" is no less a commission given her by the Good Shepherd than "Feed my sheep." In the circumstances under which we are placed in this country, it is almost impossible for us to do more for the children than such opportunity as is given us in our Sunday Schools,

But for this reason we ought to try to make those schools as efficient as possible. This committee will suggest, I believe, that it should be reconstituted in order that further suggestions may be made as our schools develop.

There is one more subject, closely connected with this, upon which I wish to say a few words. It has, indeed, more to do with the Clergy than the Laity, but as I have no opportunity of addressing the Clergy separately, I trust our Lay brethren will not mind my briefly alluding to it on this occasion.

Very great difficulty is found in preparing candidates for Confirmation, owing to the distances over which they are scattered. During the two years I have been here I have held eleven confirmations, and the total number of candidates has only been forty-eight. Of course when the character of our population is taken into account, and it is remembered that scarcely any people have been in this country more than four years, it cannot be expected that we should have the ordinary proportion of candidates to the population. But still, I think that, making all allowances, we ought to have had a larger number. I know that we should have had a larger number if it had not been for the great difficulty experienced in collecting the candidates for instruction or even in visiting them for the purpose in their own houses. I am reluctant to say anything that may in the least even seem to disparage the need of a lengthened preparation for the holy rite of Confirmation. But I am sure I shall not be misunderstood in what I may say. No one who has had any experience with souls can fail to know the inestimable value of the opportunity that the time of preparation for confirmation offers to a Clergyman for instruction, and for bringing home to the heart the reality of the Christian profession and the need of a true spiritual life. I would yield to none in my estimate of the value of that opportunity, where it can possibly be used. But after having thought the matter over very carefully, I feel it right to say that in the circumstances in which many of those who might be candidates are placed here, I think the Clergy should distinguish between the opportunity that the time of preparation for confirmation affords for instruction and the essential character of the rite; and that none should be deprived of the blessing of the rite because they cannot have also that special personal preparation that we would wish to give them. There must, indeed, be an earnest preparation of the heart. Without this we would not expect any blessing to be received. But we must be content, I think, to leave this in many cases to be individual. At one interview some six weeks or two months, or even more, before the time, you might instruct the candidate on the nature and purpose of the rite, urging the necessity of careful self-examination, steadfastness of purpose, and earnest special prayer for the gift of the Holy Spirit. Then, leaving some little book on the subject to be read, and a special prayer for daily use, it would be sufficient if towards the end of the time you examined the candidate as to whether the time had been used in the preparation, and whether there was an earnest desire in the heart to serve Christ and receive the gift of the Spirit. We must trust the conscience to consider truly. At least, I think it is far better to risk this individual preparation being rightly done than to risk excluding any who express their desire to receive this great blessing, because we are not able to help them in their preparation as we would wish to do.

I cannot conclude this address without alluding again to our work amongst the Indians whose lands we are now inhabiting. As I believe that the most effectual way of reaching the still Pagan population is by the education of the young, I am most thankful to say that two schools that have been established by us during the year—one at Fort Pelly, under the Rev. Shafto Agassiz, and the other at Touchwood Hills, the old C. M. S. Sta-

tion, under Mr. Owen Owens—are doing remarkably well. The former has an attendance of about twenty, and the latter about thirty. An attempt that was made in the autumn to establish a school on the Moose Mountain Reserve failed. The Indians there were not prepared for it. I wish very much we could find a clergyman with a knowledge of the language, able to undertake regular mission work among these people. I feel the grave responsibility that rests on our Church, but the difficulty is the man and a permanent income for the work. The S. P. G. most kindly gave us last year £132 14s. 7d. out of a Special Fund for Indian Missions, and this year that society has given us £70 for the same purpose, but what is needed is some definite sum sufficient for the support of a Clergyman for at least a certain number of years.

May God of His goodness open out a way whereby we may better fulfil our solemn obligations to those whose lands we have dispossessed, and who, still dwelling amongst us, yet know not the blessings of the Gospel of our Lord. May the blessing of God Almighty rest upon our deliberations this day, that that pure branch of the One Catholic and Apostolic Church of which it is our privilege to be members, and of which you, my Lay brethren, are the elected representatives, may be more efficiently furnished and strengthened to hold up the light of the truth of God in all its integrity—"the Faith once delivered to the Saints"—to the people of this land, and may thereby the better fulfil the solemn work given to her charge by Him—who "loved the Church and gave Himself for her"—even the gathering in of souls to the fold of the Good Shepherd, and their preservation in His grace until the day when He, our Lord and Master, shall return to receive the fruits of His love.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

KAMLOOPS.—The building lent by the Dominion Government during the last two years, to serve the purposes of a Church, has lately been purchased by the people of Kamloops.

It is intended to leave the Church in its present condition for a time, as it is possible that the gradual movement of the town eastward may render expedient the erection of a new building in the same direction, when the present one will doubtless fetch the same or possibly an increased price. Should, however, as appears now more probable, the present site between the old and new towns still remain the more central, it will be easy to enlarge and improve the present building, and transform it into a very pretty and serviceable Church. Kamloops is gradually but certainly increasing, and the congregations at the Sunday services weekly wax larger.

MAPLE RIDGE.—Harvest Festival Services were held in St. John's Church, on the 19th. of September. This Church has always been renowned for its very beautiful decorations, but this year it excelled all previous ones.

CHILLIWACK.—A very successful Magic Lantern Exhibition, interspersed with vocal and instrumental music on the 30th. ult., by Rev. C. Croucher, who generously gave his services and the use of his excellent magic lantern. About thirty dollars was realized, which as per announcement, constitutes a fund to enable the Incumbent to purchase much-needed Sunday Schools supplies, &c. The windows of St. Thomas' Church have been artistically decorated in representation of stained glass, a great improvement.

LOBNE COLLEGE has re-opened with very marked success. A new kitchen has been built, and a bath-room fitted up; and for the recreation of the boys, two Fives Courts have

been erected, and the original school-room has been converted into a reading room and library. The Principal has already reported that, even upon the basis of the present numbers, the permanence of the school is ensured. A number of new pupils have entered for next term, which will commence on Jan. 6th 1887.

NEW WESTMINSTER.—The sudden death of Mr. J. A. R. Homer, on Monday Sep. 20th, has left a blank not easily filled in New Westminster. As a father, citizen, member of Parliament, and churchman, he held high rank in our midst.

The 5th Synod met in the Church of Holy Trinity, New Westminster Sep. 16th., 1886, an after Choral Celebration of the Holy Communion, with sermon by the Ven. Archdeacon of Columbia, the Bishop read the opening Service of the Synod, and presented the list of Clergy and Diocesan officials. We will refer to the meeting further in our next number.

The Bishop has decided to take a trip to England, and will leave New Westminster about the beginning of November.

ENDOWMENT OF THE SEE.—Information has just reached us, that by means of several grants from Societies at home, supplemented by liberal donations from individual friends at home and in the Diocese, the endowment of the See has been raised £8,462 2s. 9d. Of this sum, £5,885 2s. 9d., remains in the hands of the Colonial Bishopric Council at home, bearing interest at 4 per cent. The balance is invested in the Province, including a sum of \$1,500, chiefly raised through the energy of Mr. H. V. Edmonds.

AN EARNEST APPEAL FROM A MEMBER OF THE QUEBEC BRANCH OF THE WOMEN'S AUXILIARY ASSOCIATION, IN BEHALF OF MISSIONS.

A Paper prepared for the Meeting of the Women's Auxiliary lately held in Montreal.—Continued.

The Bishop of Saskatchewan sends forth an earnest appeal on behalf of the Church people of Fort McLeod, whose handsome Church, just completed by great exertion, was totally destroyed by fire a few weeks ago. Algoma too needs more men and more money. The Rev. E. F. Wilson asks for over \$8,000 to start two "Branch Homes," one on a lovely island on Lake of the Woods, about two and a half miles from Rat Portage, which is to be called the "Menesika Home." The other the "Washakada Home," at Moose Mountain, just within the Diocese of Qu'Appelle. The vast extent of Algoma, which is our Missionary Diocese, the almost universal poverty of the inhabitants, and certainty, as far as man can judge, that it can never become self supporting, give it special claims to our help and sympathy. Foreign Missions have also a claim upon us. From the icy arctic regions to the farthest isle on the Southern seas, there comes to us the cry for help. We cannot help all, but we can do something. I think the "Zenana Missionary Society," which has for its object the rescuing the women of India from the gross ignorance and error in which they have hitherto been kept, is one to which the hearts and loving pity of women will be so drawn, that the members of the Woman's Auxiliary will soon be enlisted in this good cause. It is encouraging to see the amounts sent in to the Board of Management by nine dioceses, and it is sincerely hoped the others will do likewise. Algoma, of whose poverty I have just been speaking, contributes \$56.47 to Domestic Missions, and \$138.96 to Foreign Missions. This is most cheering; but more help is wanted—and who is to give it? You and I, every one of us, we must do more

than we have hitherto done. We must enlist the sympathy of all the members of our dear old Church, of all Christians. Having begun this work, we must not turn back, but earnestly do our best, and leave the result with God. There can, I think, no longer be any doubt, that God is calling the women in this, as well as in other countries, with a great and special call to work in His vineyard, and when He calls shall we not obey? We are apt to think that what we can do is so very little, that perhaps it is not worth doing, but we are wrong. If we can give but little, let us give it cheerfully, and what we do let us do it with our might, with all our strength and power. The dread of failure, and the fear of making ourselves ridiculous by our zeal, and so bringing contempt upon our work and ourselves are mighty weapons in the hands of our foe. But the knowledge that we are working for God, and are under his care, will render them powerless. Christian women and maidens, servants of the most High God, it is to you that I appeal for more help for missionaries and Missions. I trust in our Father, and know that the appeal will meet with His blessing and will not be made in vain. Let each of us then do something more for God, and induce others to do the same. Get them to adopt some regular method of giving to God, be it ever so small a portion of their substance. Of all the many plans for reaching every individual member of the Church in each parish, that adopted by the Rev. K. C. Tambs, of River-du-Loup is, I think, the most thorough. I make an extract from his letter to the Bishop of Quebec, so that you may quite understand his system. He says, "I am going to draw up a complete list of all the names connected with the congregation, men, women and children. This list I shall divide up among collectors, and these collectors I shall expect to get opposite every name a subscription towards Domestic Missions." No one is to be exempt, not even infants, they are members of Christ as soon as they are baptized and an offering, however small, should be made for them. I think the success which the different branches of the Woman's Auxiliary achieved last spring, gives every reason for hope, that a more organization and system of soliciting contributions would result in a much larger offer from each parish. So little is known about Church work and needs by a great proportion of the people that the diffusing information on those subjects is one of the most important duties to which the members of the Woman's Auxiliary are pledged, and in which the new magazine, "Our Mission News" will prove a most valuable aid. There can be no doubt this will vastly increase the general interest in Missionary work and be the means of inducing thousands, who now contribute nothing, to put, if it be but two mites, into God's Treasury every year. And may God bless the labourers and the labour with an abundant and everlasting reward.

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

An Ontario Subscriber writes: "I have been taking it [THE GUARDIAN] for the last three years and like it well: it is a good paper and should be taken by every Churchman.

A New Brunswick Clergyman writes: "I highly approve of it (THE GUARDIAN).

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—I will devote one letter to alterations made by the Revisers in the Greek Text. Let the reader weigh these facts:—"Out of 7,957 verses of the New Testament," says Dr. Cox in the *Expositor*, "not 800 remain unaltered;" that is, more than 7,000 alterations have been introduced in the Greek original. According to my own count, the alterations amount to 5,606. Of course, a large proportion of these alterations are of small importance, but a great number are of great importance. For example, sixteen verses wholly disappear; and besides these, one hundred and twenty-two sentences or parts of sentences are omitted.

Do we realize how grave a matter this is? Expulsion from the text is much more serious than a new translation, however bad. And the seriousness is deepened when one remembers that it is God's Word written which is being dealt with. Is it quite certain that no word, no sentence, no whole verse written by inspiration of God, has been expunged? The answer is, that it is impossible one can be certain of this on the Revisers' own showing. I have already quoted them as saying, in their Preface to the Revised New Testament, that "Textual criticism as applied to the Greek New Testament forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics." They state that "different schools of criticism were represented among them," and leading members of the conservative school have told the world how they were again and again "outvoted by a tyrant majority." The greatest authority in the world on the conservative side, Dr. Scrivener, holds that many passages cast out are integral portions of the inspired Word of God; and he is strongly supported in this view by the next greatest authority, Dean Burgon. How could any believer in the inspiration of Scripture who knew these facts vote for authorizing the Revised Version?

But even this is not the worst. There are the marginal notes of the Revisers; and in these they have thrown so much doubt upon many other much more important passages that they might almost as well have expunged them at once. Of these the most weighty is the last twelve verses of St. Mark. This passage they have actually marked off from the rest of the chapter by a space. And this notwithstanding that Dr. Scrivener "without hesitation" maintains its authenticity. Upon the story of the woman taken in adultery they have cast still greater discredit. But what will wound the Christian heart more deeply than even these great mutilations is that they have marked as doubtful the whole account in St. Luke of the Strengthening Angels and the Lord's Agony and Bloody Sweat, and also His most sacred dying words: "Father, forgive them, for they know not what they do." One of their marginal notes, as gratuitous as it is mischievous, deserves special reprobation—that on Romans ix. 5, where they have gone out of their way to obtrude upon simple-minded English Bible-readers a miserable expedient of punctuation by which "some modern interpreters" get rid of a notable testimony of the Godhead of our Lord.

Now, upon all this I will make two remarks. First, that it is the New Testament which has been read all the world over for 1,500 years—read confessedly ever since a pretended revision (for which there is not a particle of testimony) made in the fourth century—which our Revisers have cut and carved up in this wholesale way.

And secondly, that it is at least uncertain

whether there is any good ground for the alterations. They are condemned, a large proportion of them (and the whole principle upon which they are made), by two out of the four greatest textual critics in England. They are condemned by an authority inferior to those great critics only in their own special department, superior to them in general questions of Biblical learning—Canon Coke, the learned and able editor of the *Speakers' Commentary*. They are condemned by the *London Guardian*, which stands at the very head of English periodicals in all questions of literary criticisms. And, what is perhaps most significant, Dr. Sanday, the learned Professor of Exegesis in the University of Oxford, and one of the highest authorities in questions of this class, after publishing a vigorous and able defence of the Revised Text when it was first attacked, four years ago, has felt compelled, after more mature study, to come forward and candidly confess that now "he dare not speak too positively." This defection must be felt as a heavy blow to the Revised Text. Surely it is evident that English Christians cannot be prepared to accept it in place of the New Testament handed down to them from the beginning.

HENRY ROE.

Bishop's College, 18th Oct., 1886.

MISSIONS TO LUMBERMEN.

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit me through your ever welcome paper to remind our many friends and Church workers generally of the fact that the Church's work in the lumbering districts is still going on, and that this winter's *chantier* work, to be successful, must have their kind co-operation. The Rev. H. Plaisted has regularly visited the principal depots during the summer, and is now anxiously at work striving to run up a little house and chapel at River Desert, in order that he may the better minister to the men at the point of distribution, and communicate with them after they have left for the woods. The frequency of accidents and of sickness from the exposure and hardship to which the men are subjected makes it a matter of primary importance that the Missionary should have frequent if not regular communication with each *chantier*, and Mr. Plaisted requires all the practical sympathy that Churchmen can give him, as the disadvantages of his isolated condition are aggravated by the evident hostility of the Romanizers on the one hand, and of the Dissenters on the other. To maintain his position he requires funds to enable him to hasten on the erection of the proposed modest buildings. Let it be remembered that he is a hundred miles from the nearest town and railroad; that his only residence is a huge unfinished frame house, at present a tenement house, where he has a few freezingly cold rooms, and that, from various reasons, fuel is ruinously dear, and he is a good mile away from the lumbering offices and stopping places, where he should be always accessible. A small fund for printing ought to be at his disposal also, or perhaps a small printing press would be more convenient. For our regular winter work, which will occupy our time for the next three or four months, we require a good supply of books, magazines, illustrated papers and tracts containing sound Catholic teaching. May I suggest here that for men whose only time for reading is after the day's work is done, or on Sunday, the literature furnished should be interesting. Stale newspapers rarely come under the head of interesting matter. Illuminated texts or prints are always acceptable. Could any of our friends procure for us copies—a good many of them—of such works as Randal's "Why I am a Churchman," Little's "Reasons for being a Churchman," "A Presbyterian in Search of the Church," or Kip's "Double Witness of the Church." Arguments often arise amongst the men in the *chantiers*, and in any case, while

away from disturbing influences, many of the men would be benefited by such works as are above mentioned. French literature of the right kind is likely to prove useful also. There are several families whose lives we can help to beautify if Church workers will help us. Living miles away from every good influence, perhaps a dozen miles from the nearest neighbors, with the chief bread-winner away in the bush, house and stable drudgery fill up most of the days for the mother and her little ones. Good, healthful reading matter, and pleasant games, such as draughts, dominoes, letters, &c., would make such a change in the home, and pictures, sheet almanacs or texts would lend a wonderful cheerfulness to the grim log walls.

Nearly all of the men who have left this parish for the bush this autumn have taken with them reading matter to distribute in the *chantiers*. We ought to send a bundle to every *chantier* along with the men now, for it will be some time before the woods allow of our reaching them. So will friends please send along their parcels as soon as possible? There will be probably three thousand men to look after this winter in the bush, gathered from all parts of the Dominion. We ask that Churchmen and Churchwomen will help us to do the Church's work—purely Missionary work it is—amongst them, for who can deny that the poor fellows, compelled to spend half the year away from homes and from churches, have equal rights with any of us to the loving care of the Church.

With apologies for the length of this letter,
I am, dear Mr. Editor,
Yours very sincerely,
W. PERCY CHAMBERS.

Parcels, when too large for the mails, should be sent by express or freight to the Hull office. The Parsonage, Aylwin, }
Oct. 15, 1886. }

"TO DO WHATEVER THEY ARE BID."

To the Editor of THE CHURCH GUARDIAN:

DEAR EDITOR,—I was extremely amused, and not a little hurt, during the last Provincial Synod, at the remarks of a certain clergyman, who repudiated, with a face expressive of disgust, the idea of cultivating "turnips" and such "menial" work. Allow me to bring before the Church in Canada, through the GUARDIAN, the following words extracted from your English namesake, describing the opening of the Wordsworth Wing of St. Paul's Mission House, Bmgh.

ONE WHO HAS FOR YEARS BEEN HIS OWN GROOM.

The Principal went on to speak of the kind of men they wanted in that Mission House.

"Not men with long faces—they must pardon him if he spoke plainly—who had a fancy for frequent services and abundant ritual, without any distinct realization of the kind of work Mission work was, and thought it was what any one could take up; but men who could endure hardness, who could obey orders, who did not think it beneath their dignity to do the menial work of the house, men who, as had been said by a great Missionary Bishop, would 'take off their coats and work, and go wherever they were sent, and do whatever they were bid.'"

Precentor Venables having spoken of the kind of men who were wanted for entrance to the Mission House, and of the high standard which it was necessary should be maintained, the Bishop of Lincoln pursued the subject, remarking that what they needed were gentlemanly minded men; by which he meant not men of a particular social rank or men with a good balance at their bankers, but men free from self-assertion, ready to live anywhere and do anything; men content to be put about without being put out; who could live with uncomfortable people and not make themselves uncomfortable; who could receive anonymous letters,

photographs or newspaper paragraphs without retaliation. Such men, from whatever rank they came, were true gentlemen, and such men they needed for the Mission work of the Church.

SIR,—The Montreal Theological College has of late acquired a somewhat unpleasant notoriety. Founded originally by Bishop Oxenden in 1873, it, unlike most educational institutions, instead of becoming broader and more comprehensive with them, has to all appearance narrowed in tone and teaching. Many at the time of its institution failed to see its *raison d'etre*. A Church university intended for the whole Province was already in existence, and offered to students a Divinity as well as an Arts course. And indeed, if the Diocese of Montreal had accorded to Bishop's College only a fair measure of support and confidence, there could have been no necessity for the establishment of the Montreal Institution. But it is a fact that the University of Lennoxville has for some years found no favour in the eyes of the dominant church party in this city. Then of course it is natural that a Bishop should desire to have his young men, training for the ministry, near him, that he may supervise their studies. Nevertheless this supervision may be too minute, and even a Theological College should possess some independence. Bishops pass away. They may be succeeded by others of different types of Churchmanship. Is the College in that case to change the complexion of its teaching? However, in the early days of the existence of the College, no particular objection could be brought against it, and many Churchmen originally opposed to it, were content to support it out of respect to the diocesan, out of loyalty to his desires, and in ignorance of the conditions on which the present building is held. No doubt also, some earnest young men have come forth from its walls, and since its affiliation with McGill University the general education which it had offered to students, is confessedly of a higher order.

But now it aspires to be a University. It aspires to prerogatives unknown to Theological Colleges in Great Britain. It desires to confer Degrees in Divinity. The demand for these distinctions would in all likelihood be infinitesimally small, and thus a great and important principle would be violated, without any particular benefit accruing to any large number. The whole scheme wears a suspicious appearance, as if the authorities of the College feared that their Theology would not commend itself to the educational world outside.

But the last stage of the proceedings of the Governors leaves no doubt in the mind of an impartial observer. The Students, who have been for years in the habit of attending the Cathedral Service, are now debarred from participating in the Sunday morning service, and are called upon to attend instead a private service in the College Building. It is alleged that this new department is in conformity with the usages of older institutions. But as far as our knowledge extends, the public are admitted to the services at the College Chapels in England, at all events, if introduced by a member, and if there is no difficulty as regards room. In this case however it would appear, that the public will be rigidly excluded, and that a special sermon will be preached for the students, and for them alone. For what reason is this exclusive system, except to heat the students as hot-house plants, that cannot face the far reaching healthy atmosphere, which characterizes the Anglican Church? Conceive the effect on these young men, if this plan be carried out! They will see but one, and that the narrowest side of a Theological question when they become their own masters, will they not be likely to burst their bonds, and in all probability go to the very opposite ecclesiastical extreme. The probability can be foreseen of quondam students of the Montreal Theologi-

cal College standing in the forefront of advanced Churchmen, as a natural reaction from their present condition. Then again, how will they be likely to find a welcome in other Dioceses, or in the mother country. Fenced in, as they have been, by the outrageous Gault conditions, they can have no knowledge of *bona fide* church teaching on some important points, and will feel that their solitary "locus standi" is the Diocese of Montreal. In the venerable name of the Church of England, in the name of common sense, and decent acquaintance with the elements of Ecclesiastical History and Anglican doctrine, we should protest against this narrow way of dealing with young men, who are destined in the course of time, to minister under the flag of that Church, that glories in her liberty as well as in her orthodoxy.

FREEDOM.

SIR,—It appears that the *Evangelical Churchman* in a recent number said of a certain service at St. Peter's, Charlottetown, that "Great clouds of incense from the swinging censers filled the chancel. The Churchwarden of St. Peter's, in a letter in the *Evangelical Churchman* of Sept. 9th, contradicted the assertion in these terms, "Incense has never been used in St. Peter's Church." In an article on the subject, in the same number, at page 210, under the head "editorial" this explanation is given: "There is one inaccuracy for which we ourselves are responsible. Our informant did not say that incense was used, but that it would probably be the next innovation, as it was currently reported in Charlottetown that the necessary vessels had been presented to St. Peter's, but it was not yet thought prudent to use them. He gave this as current report, but for its accuracy he could not vouch." This is not a very humble apology for an "inaccuracy." Though the editor misunderstood his informant, still he must be held responsible for the description, "Clouds of incense, &c.," and either the "informant" or the gentleman who wrote the article must have taken little pains to avoid "inaccuracy."

I asked a friend how the assertion could have been made out of the "information." His reply was that it was telling "an inaccuracy" in a good cause, as was acknowledged, he said, in the article. Let us hope not. And allow me, sir, to say that my friends view of the case is unfair and uncharitable. It was rumoured that the vessels for the use of incense had been procured, that only prudential motives restrained the people at St. Peter's from using them—therefore plainly, subject to the possibility that the rumour was unfounded, they are as if they had used them, and morally, though not physically, "clouds of incense filled the chancel." This is the charitable view, and has a philosophical savour withal. Otherwise the E. C. has made an egregious failure, and in its own words, "The spectacle must arouse feelings of profound sorrow in the minds of all loyal members of our Reformed and Protestant Church."

I am, sir, your obedient servant.

RUSTIOUS.

We regret that in making up the forme for press, pages 6 and 7 of our last number were misplaced and reversed.

We are obliged to hold over (through want of space this week) several letters received, and also items of Home Field News, including one regarding the reception of the Captains of the Church Army at Toronto.

For General Convention Notes see p. 10.

When the wind blows hrrdest the traveller girds his cloak to him the closest; and when temptations are the most violent we cling the more to Christ lest we fall; and Christ holds us.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR OCTOBER.

- Oct. 5th—15th Sunday after Trinity.
 " 10th—16th Sunday after Trinity.
 " 17th—17th Sunday after Trinity.—*Notice of St. Luke.*
 " 18th—St. LUKE Evangelist.
 " 24th—18th Sunday after Trinity.—*Notice of St. Simon and St. Jude.*
 " 28th—St. SIMON and St. JUDE, A. & M.
 " 31st—19th Sunday after Trinity.—*Notice of All Saints.*

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord: that, as there is but one Body and one Spirit, and one Hope of our calling: one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

THE MUSIC OF THE CHURCH.

It is a very remarkable fact, that while the form of worship in The Church is eminently fitted for musical expression—in fact, is quite incomplete without such a setting,—the great majority of Churchmen, clerical and lay, seem to be very imperfectly educated in that direction. It is true that popular judgment gives our noble service a distinctly musical character, and yet the prevailing custom is one that has little of musical fitness to commend it. Why is this so? There are many answers, more or less true; but the main difficulty is found in a failure to appreciate a cardinal fact, viz.: a want of knowledge on the part of all concerned. Let us see.

Music is the result of an attempt to express sentiments and emotions by a combination of sounds. The most rude and unlettered people have something of this gift, but, from ignorance of the laws and practices of the science of music, cannot make themselves understood other than by vocal illustration. In other

words, the grammar of music can be written and intelligibly expressed only to those educated in its mysteries. The unlearned must catch its inspiration from hearing, not seeing. Men learn to vocalize music or speech long before they acquire the art of writing it down for the benefit of those beyond the reach of the voice.

Now, music has the ability to give expression to sentiments or ideas without any association with words. This is the Wagnerian theory, in brief. A march can never be mistaken for anything else, if it is a *good* march. Should there be any ambiguity about it, it is defective, poor music. A trumpet signal, even when not comprehended, can never convey an idea other than a military one. A dance is always such, and even the ignorant (in music) would never associate it with an act of worship. Some one—I think Dean Stanley—has said that the theology of a people is told in their national church music. The stolid, dogmatic and systematic Lutheran, in Germany, has his expression in the grand old chorals of Bach and similar writers. The gloomy and ascetic Scotch Presbyterian affects those hideous old minor "psalm-tunes" like "Martyrs" or "Dundee." The Scandinavians have a music weird and suggesting mystery; and so on, through a long catalogue. In the Church of England the music is in keeping with its majestic liturgy, inspiring, expressing hope and faith without fear; rather joyful than otherwise. There is joyfulness without mirthfulness; nothing flippant, beyond all nothing puerile. Every petition in the litany, every response in the versicles, the creeds, amens and *Kyrie Eleison* is joined to music as perfect in its way as the words it accompanies. There must be a perfect harmony in words and music, or the effect—yes, the sentiment—is destroyed; not a harmony in syllables, but in tone, rhythm and accent. Few will dispute this or take exception to the doctrine, but so many practically ignore what is a demonstrable fact that it is evident there is little real understanding of the subject.

For instance, a clergyman once assented to all that I have written, and then innocently suggested "Silver Street" as an appropriate tune for a certain hymn! Now, here is a tune without a particle of musical merit; a weak, meaningless melody, further marred by the most childish harmonies. It is spoken of by some as an "old" tune, and the adjective is supposed to carry a certain stamp of value with it. We have not a single hymnal of purely American production that does not contain many such hymns. Our Church has no earthly connection with such music; it does not express a thought in harmony with our traditions—in fact, it expresses nothing at all. There is no lack of music for our hymns: music that could be played on the organ, without a voice to accompany it, and carry to every listener, if not a definite sentiment, yet the feeling that it was an act of worship.

But it is not alone in the hymnals that all these sins of commission occur. The grandest of hymns, the sublime *Te Deum*, is often heard to music fresh from the operatic stage or concert saloon. There are many parishes in the country where, Sunday after Sunday, this noble composition is desecrated by the profane music to which it is adapted. In some cases the music is sacred, but either conveys a sentiment foreign to the words, or is so familiarly known with a different association that the effect is marred. Thus, there is a *Te Deum* in which a march from one of the Oratorios is fitted to the *Sanctus*; another in which an Oratorio is laid under contribution to furnish

melodies and settings, the sole object being to make the syllables of each "come out even." The design is attained. To one, however, who is familiar with the work thus utilized, the effect is not pleasant. Even to one who has a good ear and a devotional nature, something of the incongruity is felt. We are all familiar with the florid, operatic *Te Deum*—the ambitious solos, first for one voice and then for another, until all the soloists have had their turn. On the concert stage such a production may be all right, even worthy of commendation; but surely the Church service needs nothing of the kind.

So much by way of complaint and criticism. Let me attempt to point out a plan for doing away with what comes very close to desecration and sacrilege.

We must admit that, inasmuch as our form of service is unique, peculiar to ourselves, and, furthermore, is a peculiarly musical service, there must be a *harmonious relation between the service and the music that belongs to it*. The first step in the attempt to secure this harmony is to secure the professional services of those who are fully qualified. Now, we would not engage a noted violinist to play the flute, or an operatic *maestro* to conduct a choir. They would be *musicians*, it is true, but the world knows that musicians are a specialized body. In securing a violinist virtuoso, we would select one who was a musician *and* a violinist. Now, in our Church music, we want a musician, it is true, but, withal, a *Churchman* AS WELL. *One who is not in sympathy with the service cannot render it effectively*. The choir-master or organist, being a *Churchman and* an accomplished musician, will not permit himself to use the Church service as a *concert programme*; he will do his part as a "minister at the altar," realizing that every note sung or played must be deliberately offered as a "sacrifice of praise and thanksgiving." He is not entertaining an audience, but leading the thoughts of a congregation of worshippers into harmony with the momentous occasion. The music should be *felt*, rather than *heard*; it should be a pervading sentiment, not a performance. The most unskilled in music can at once appreciate this by a simple experiment, quite generally accessible: Have the choir in a church where they have a competent organist and fair singers, prepare two *Te Deums*—one, say, of Bamburg's, and one like that of Smart's in F. Give them in succession, with such a decent interval that the flippancy of the one may not mar the majesty of the other; and, without announcing the names of the writers, there will be but one opinion among those who are devotional in character. Why, thousands in this country have never heard a *churchly Te Deum*!

Conceive a service that, from the commencement of the organ prelude to the close of the postludium, every note has been sung or played by those who are in thorough sympathy with the service in which they are engaged, and musically competent to express their sentiment in sound. Such a service needs no sermon; in fact, there are occasions where the sermon may destroy the effect, coming in like a discord. Let all, priest and layman, realize that the musical portion of a service is *as much an act of worship as any part of it*; see that it is intelligently rendered as such, and there will be an end to the *absurd, almost wicked performances* that are too common in even our largest city parishes. We have all observed a difference in the reading of the service by the priest; the same words have a different force coming from one than another. We have been pained sometimes by the *unimpressive perfunctory service* from a clergyman, and roused into almost enthusiasm by the reading of the same passages by another. It is more marked, by far, in the musical service. In one church we criticise the *performance*; in another we are outraged by what might be called a *sacrilege*,

singing inspired words to recognized "gems from the opera;" in still another, it is simply inoffensive; but now and then we hear a service that lifts one soul almost into the gates of Heaven. It is not your "Silver Streets," "St. Thomas," and such like "tunes," but the music of the Church, written by her gifted sons and daughters, designed solely to give musical expression to certain parts of the service and to a definite hymn. There can be no tune equally appropriate to different hymns; the words and the music must go together. Where is there another tune for "Jerusalem, the Golden?" Yes, there are other tunes of the same metre, but none of the same sentiment. Our music is as much ours as our service, and none other can or should have a place in our service-books. If any question this, they have not had the opportunity to hear a typical Church service.—*J. G. Gilchrist in Iowa Churchman.*

CHANGE OF MINISTERS.

Frequent Ministerial changes are the fashion of the times. Vestries and parishes do not look upon the change of a minister as being in any way a serious matter. Custom has made it a light thing—a natural thing. Without considering that a change may have a damaging effect upon the congregation and be doing a continuous injury, parishes have come rather to enjoy the frequent accession of new men. The novelty pleases them. They like this ecclesiastical flirtation. They are pleased to win the new man to their affections, to be most agreeable to him, to show their best side, and to do all they can to encourage and cheer and keep him for a little while. Then they require a new subject, with whom the waxing and waning may be repeated.

After a year or two, some slight differences between minister and a few people meanwhile showing themselves, or the congregation failing to increase as rapidly as was expected, steps are immediately taken to remedy the evil in the only direction that seems to occur to the ordinary mind, brought up under the system of frequent changes. Those steps are towards getting rid of the minister.

How different in many cases the result would be if the men and women would cease talking about the petty things they are magnifying and massing against their minister and would say instead: "We will support this minister, heart and soul, in the approvable parts of his character and ministrations."

In short pastorates the minister is not allowed time thoroughly to make the whole of himself known.

A congregation does not in a few months learn what they approve in a minister and what they are to forgive—for a minister is seldom perfect; there are always some things to be overlooked and pardoned. And there are many good qualities in a minister which a congregation does not estimate at their full value at sight.

We have known small parishes to dismiss clergymen for some fancy of theirs concerning their unfitness, and have seen the same clergymen, a few years later, occupying prominent parishes. The little wise parishes—more busy about faults than perfections in their pastor—were not able to appreciate the simplicity and directness of the large men who ministered to them.

So, too, the writer could name clergymen, long since regarded as fixtures in their parishes, who passed through, at one time in their ministry, a period of trial and doubt with their congregations. Their congregations had not at the end of two or three years found out the value of their men. Fault finding for a time was uppermost. The sermons were too long or too

short, or not with fire enough, or too rapidly were delivered. Or the voice was too feeble, or too loud, or the Service was not rendered in a satisfactory way. Always some fault. But slowly the fault-finding died out, and what was really in the men came to be appreciated and they remained, and the congregations would not part with them. Difficulties are cured by sinking petty objections and waiting.—*Church News.*

THE ACQUIREMENT OF HEBREW.—It is one of the most cheering signs of progress in Theological instruction that the study of Hebrew has become more general. Not only is it being taken up by individuals as an essential part of their own culture, but Colleges have grown more alive to the need of supplying competent instructors in it. Formerly, Hebrew was looked upon as a luxury, to be enjoyed only by those who had exceptional advantages for study, and unusual capacity for acquiring languages. It is now beginning to be seen that not only is Hebrew not difficult to learn, but that no one can pretend to be a theologian who does not know something of the original tongue of the Old Testament.

No clergyman or theological student in the Dominion need be without an adequate acquaintance with this most interesting and necessary part of theological study.

The Hebrew Correspondence School is an institution which ought to be more widely known in Canada. I beg to strongly endorse its system, from a personal knowledge of its merits, and from a conviction that by its means a thorough and accurate acquaintance with the Hebrew language may be with certainty attained.

There are four courses of lessons, each consisting of forty papers: the Elementary, the Intermediate, the Progressive, and the Advanced. These lesson papers are forwarded weekly to the student, who works through the appointed tasks, and the recitation lesson at the end of each paper is sent to the teacher for correction.

A student who will conscientiously study the lessons will find himself advancing easily and delightfully, and the pleasure and benefit he will derive from being able to use his Hebrew Bible will more than compensate him for the daily hour he must spend to acquire this power.

The Principal of the Schools is Prof. W. R. Harper, Ph. D., who may be addressed at New Haven, Conn., U.S.A., and who will be pleased to give any further information. The price for forty lessons is only \$6. The School also instructs in Aramaic, Arabic, and Assyrian.

F. PARTRIDGE.

Halifax, October 11th, 1886.

MISSIONARY BROTHERHOODS.

A Paper read by the Rev. J. M. Davenport, of St. John, N.B., at the meeting of the Domestic and Foreign Missionary Society of the Church of England in Canada, held in connection with the Provincial Synod, on Friday, September 16th, 1886:

It must be evident to all men that this is an age of great religious revival and activity. No matter in what direction we look, whether to the Eastern or Roman Church, to our own Church, or to the various dissenting bodies around her, we find increased mental and spir-

itual activity. Everywhere questions of fundamental importance to religion are being discussed and new efforts made to fulfil to the uttermost, according to men's lights, the first injunction of Jesus Christ to His Apostles, "Go into all the world and make disciples of all nations." Many and valuable have been the suggestions made and carried out from time to time on all hands, with regard to Missionary enterprise. Immense sums of money have been raised (if we take the aggregate) and many devoted, self-denying men and women have been found to carry on Christ's work among the heathen and among those also who have wandered in search of a livelihood far away from Christian homes. The constantly increasing efforts of our own Church in this Province are but an index of what is going on in all parts of Christ's mystical Body throughout the world. For this blessed revival we render grateful thanks to God. Of course it was only to be expected that in the friction of so many minds of various opinions a good deal of superfluous heat would be eliminated. Burning questions have arisen from time to time which have driven men into opposite camps, but still on the whole it must, I fancy, be admitted that open discussion on such topics has helped to clear our religious atmosphere. We are all more tolerant now than we were of one another, and more apt to judge propositions and practices on their own merits, than by the bias of unreasoning prejudice. None of us now dare to say, "thus and thus only shall the Church's work be done" because I myself can work in no other way." On the contrary, most of us are now ready or disposed to welcome any new agencies, or to revive old ones which promise to be really efficacious for the work in hand. I have but to mention in illustration of my meaning the growth of Sisterhoods in the Church of England during the past thirty years, and the high estimation in which they are now held in many quarters, where once their name was cast out as evil. I feel certain that the heroic self-sacrifice of the few devoted women attached to our Sisterhood in this city, displayed during the recent deadly epidemic which devastated it, will never be forgotten by the present generation, not only in this place, but throughout the Dominion. They did a work for Christ then among the plague-stricken, which married women, or women of society could not have attempted, and so proved to all men better than the most eloquent advocates of their cause, that the Church has great need of their services, and also in the particular form in which they offer them. I doubt not that the Canon proposed by your Committee upon Women's work which advocates the official recognition of Sisters and Deaconesses in the Church will receive your enthusiastic approval as a reparation in some sort for the scorn cast upon them by many of their fellow Churchmen (if not by members of this Synod) in the past.

By these preliminary remarks I hope to clear the way for a candid, unprejudiced consideration of the motion I have in hand. I trust that the mention of the name Brotherhood will not now excite murmurs of "Romanism!" "Compulsory celibacy!" "Works of Supererogation!" and so forth, as once the detested name of Sisterhood excited. Most intelligent Churchmen now-a-days have ceased to confound the two terms "Catholic" and "Roman Catholic." They can now lift the solid grain of truth from the chaff of error, and are too wise to cast away the one with the other. As they will not reject the three Creeds because Roman Catholics recite them, so they refuse to deprive themselves of really Catholic practices as once our fathers did in a panic, because Roman Catholics have either perverted or adopted them.

(To be Continued.)

The truest mark of being born with great qualities is being born without envy.

FAMILY DEPARTMENT.

REST.

BY FATHER RYAN.

My feet are wearied and my hands are tired,
My soul oppressed—
And I desire, what I have long desired—
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways;
'Tis hard to sow and never garner grain,
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The Autumn yield;
'Tis hard to till, and when 'tis filled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for rest.

And I am restless still; 'twill soon be o'er;
Far down the west
Life's sun is setting, and I see the shore
Where I shall rest.

FOR EVER!

When I come to the Tide, let me hear Thee say
As the Boatman's hand doth the mooring sever—
"The Egyptians whom thou hast seen to-day,
Thou shalt see them again no more for ever!"

When the head is bowed and the heart is sore,
And there seems no aim for life's endeavor,
Oh! lift Thy Cross with its shadow o'er
My soul, and whisper again "For ever!"

When the way is loneliest, let me feel
That Thou and Thine do forsake me never.
On light and shade let me see Thy seal,
And the ring that marks me Thine for ever!
—*Irish Ecclesiastical Gazette.*

A LUCKY MISTAKE.

(From the Young Churchman.)

CHAPTER I.—A COLD JOURNEY.

(Continued.)

Leo and Lily recovered their spirits the moment it was decided that they were to walk. The snow and darkness were only exciting incidents—"nothing to be afraid of," they said bravely, as they started. For the first few yards they were sheltered by a high hedge, and the snow had nearly ceased? but as they turned the corner, they met the full force of the biting wind, and they plunged into deeper snow. It was very dark, not a light to be seen anywhere, and the snow began to fall again. They struggled on with the wind in their faces. Leo and Lily each held a hand of Roy's and they trudged bravely on. That was the longest half mile the children had ever known. Long before they had reached Mr. Johnston's house Roy began to cough, and the tears of the little ones to flow.

Let me carry you, Lily dear, panted Roy, as he left Leo's hand and turned to his little sister.

Leo made a step forward, and fell headlong into the snow. He never made an attempt to move, but lay and cried.

Roy picked him up. Hold on to me, Leo, and you'll be all right. Now, little Lily. But Lily refused to be carried.

The porter lifted Leo in his arms, and went forward well laden; but Leo insisted upon being put down. If Lily could walk, he could. He was rather ashamed of his tears, for he was a plucky little fellow, and was not going to be beaten by a girl.

I'll hold on to your coat. I'm not a baby. On they went again; and shortly, to their intense delight, the porter said:

Down here to the right, sir. See, there's the light. That is Mr. Johnston's house. We shall soon be there now.

With fresh courage, the children pushed on;

but it was wretched work. They were nearly blinded with the snow and the wind, and their poor little hands and feet were benumbed with cold. Soon a gate was reached, and for a moment they paused to take breath.

I wish it was real home and mother, said Leo, pitifully.

Lily gave a little sob in answer. That wish had been in her heart all that weary walk. I am glad mother does not know we are here; she would be miserable. We'll tell her about it when it's all over.

These words did both the children more good than any amount of sympathy. Roy pushed the gate open, and they went slowly up the short carriage-drive to the house. Everything was perfectly still—not a sound was to be heard.

They are not on the look-out for us, muttered Roy, below his breath. He did not want Lily to hear, but he felt hurt and disappointed at such a reception, or rather non-reception. None of them had ever seen Mr. Johnston—his wife had been an old friend of their mother's, and only Walter, the eldest boy, had ever been to stay with them before. He had always spoken of their house as been large and handsome, but as far as Roy could make out, it was quite a small house. There was a light in one of the windows and in the hall.

Roy groped about until he found the bell; his hand was so cold that it slipped out of his fingers before he had pulled it out properly, but still it rang, for the children heard it. For a few minutes they waited patiently but no one came. Not a sound was heard in the house.

Roy waxed impatient. There are all asleep, he muttered.

Ring it loud, Roy—loud, urged Leo.

Let me have a try, sir, said the porter; and he gave it a pull that made it sound out loud and clear. A cheery sound to the weary children waiting outside, and a startling one to the dwellers within. They will hear that.

Some one had heard it evidently, for the sound of opening doors fell on their ears, followed by voices. Then footsteps were heard to cross the hall, and a man's asked—

Who is there?

Us—Mrs. Maynard's children.

Children out in such a night as this! was the answer; and bolts and bars were heard being unfastened.

Nice sort of a way to receive his guests, remarked the porter to himself. He had naturally a loud voice, and in his impatience and anger raised it as he spoke.

Master, master, whatever are you doing! That's a man's voice. They'll rob and maybe murder us.

No, no; indeed we wont. We are really only children: that was the porter with our things, Lily screamed out in an agony at the idea of being left out in the cold and darkness. Her shrill young voice rang out loud and clear.

That's a child's voice, Rebecca, and a girl's.

The bolts were undone, and the door opened.

At this moment Roy began to cough—a violent choking fit of coughing that he couldn't stop.

Come in, come in, whoever you are; and the man who had opened the door drew Roy into the hall. With him came Lily, and the porter, and Leo, followed close on their heels. With them came a rush of keen wind, whirling the snow all over the place.

A rough night Mr. Johnston; and it has been terrible bad walk for the young lady and gentleman, remarked the porter quietly, as he laid down the rugs and bag, and began to shake off the snow that lay thickly upon him.

(To be Continued.)

There are now 34,000 newspapers published throughout the world, whose total issues during the year amount to 592 millions.

GENERAL CONVENTION NOTES.

The Rev. Dr. Dix, Rector of Old Trinity, N. Y., was elected President of the House of Deputies by a vote of 167 out of a total of 278. There were three other nominees; one receiving 49; another 48, and the third 13 votes. We congratulate Dr. Dix on the high and well merited honor. There are many in Canada who we know will join us in this.

The Rev. C. L. Hutchins, who has ably filled the position for several Sessions, was re-elected Secretary almost unanimously.

The three matters which seem to be regarded as of pressing moment in the Sister Church, are: (1) Prayer-book Revision or Enrichment. (2) An Appellate Tribunal. (3) Church Union. Immediately upon the organization of the House being completed, the Rev. Dr. Huntington, who is chief mover in the first matter, introduced a resolution on the subject; but ultimately the matter was referred to a joint Committee of both houses, to report on or before the 10th day of Session. Many memorials were presented against the Book Annexed.

We notice amongst the proceedings of the 2nd day of the Convention, a formal report from the Deputation appointed to attend the meeting of the Provincial Synod of Canada. We do not remember any like report from those sent by the latter Body to the General Convention. It is an example worthy of being followed.

The second, third, fourth and fifth days, after routine proceedings, were devoted to the work of Missions, and both Houses sat together as a Board of Missions, under the Presidency of the aged Bishop Lee, of Delaware. After the report of the three years' work of the Board had been presented, a Joint Letter from the Right Rev. C. M. Williams, Missionary Bishop of Yeddo, and Right Rev. E. Bickersteth, Missionary Bishop of the Church of England in Japan, were read, and then followed addresses from the Bishops of the various Missionary jurisdictions. On the fifth day the delegation from the Provincial Synod of Canada was received. There were present of it the Lord Bishop of Nova Scotia; the Lord Bishop of Toronto; the Rev. J. Langtry, Prolocutor; the Rev. Dean Carmichael; Hon. B. R. Stevenson, and E. Baynes Reed, Esq. After a touching and loving welcome from the Bishop of Delaware, on behalf of both Houses, the members of the deputation severally addressed the Board; the Lord Bishop of Nova Scotia being the "chief speaker"—but our exchanges speak favorably of all the addresses. The members of the deputation were invited to attend the Sessions of the Convention and seats were provided on the platform.

Quite a warm discussion apparently arose upon a motion of the Rev. Phillips Brooks, of Boston, to send cordial "greetings to the Assembly of the Congregational Church," in Session in Chicago. Many strongly objecting to the application of the term Church, and enquiring as to the "doctrines, discipline and worship" of this "organization." Ultimately a substitute, that "the House of Bishops concurring, we send our Congregational brethren, now in Session in this city, our cordial greeting, and beg them to unite with us in prayers for the peace and unity of Christendom," was unanimously adopted. If a report, (which we lately saw somewhere) of a speech of Dr. Phillips Brooks, in regard to Apostolic order and authority be correct, one cannot wonder at his motion, and cannot refrain from thankfulness that his election as Bishop of Easton was not rendered effective. The House of Bishops subsequently declined to concur in this resolution.

The question of changing the title of the Church, by expunging the words "Protestant Episcopal" evoked a very spirited and lengthy debate, extending over several days; the ultimate result, however, being a vote of 117 for and 181 against the change. It is claimed this indicates a favourable change of opinion.

NEW BOOKS.

HUSBAND AND WIFE, or the Theory of Marriage and its Consequences.—Rev. Geo. Zabriskie Gray, D.D.; Houghton, Mifflin & Co., Boston, Mass.

This essay is an amplification of a paper on the marriage of a deceased wife's sister, prepared for an Association of Clergy in Boston, and now published at request. Its object seems to be not so much to maintain or controvert the prohibition of marriage with a deceased wife's sister, as to examine and fix the actual relationship of husband and wife, to determine how they are "one flesh," and what the character of that union is in which a man and a woman are joined in wedlock. Dr. Gray disputes the position assumed in the old Canon and Civil Law, that the transaction in marriage is an "equilateral" one, and asserts as the true position, this, "that the two are one, not by the man being united to the woman, nor by the two being united to each other, but by the latter being joined to the former—or as stated in Genesis, "This is now bone of my bone, and flesh of my flesh," and the "woman is taken up into the man, not the man into the woman." The argument is undoubtedly an able one; but we are bound to say that we do not regard it as sound or convincing; or as disproving the currently received interpretation of the marriage contract, called by this writer the "Equilateral" theory, and which he states in these words, "that neither is joined to the other, but that both mutually approximate to form new flesh, a *tertium quid*, to occupy a position new for both, with new and similar relationships resulting on both sides and the same limitations following in both directions." The book is well worthy of careful reading, and it bears the endorsement or approval of many of the leading writers and thinkers of the States.

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THE ASCENSION CATECHISM.—Paper 4c; in the same style as the Calvary Catechism; and good.

THROUGH THE WILDERNESS, or The Deserted Children, by Mrs. S. Currier. \$1.25.

The excellent story was written nearly twenty years ago, and was inspired by a sermon of Bishop Whitehouse on the text, "Faint, yet pursuing." Under another title it ran rapidly through a first edition; and it is now reprinted and given again to the Church as a book especially adapted to Sunday-school libraries. Bishop Whitehouse writing to the author, styled it an affecting story and a valuable addition to that class of Church literature can never be lacking in value to young readers. And it is as full of interest to the readers of today as those of any previous age. It is indeed a fascinating story illustrating the old-fashioned virtues of faithfulness to duty at any cost, filial reverence in the face of tremendous obstacles, and of humility, winning a wayward father to Christ. It is a very interesting and profitable book. Get it for the S. S. Library.

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BIRTHS.

JARVIS—At the Rectory, Carleton Place Ont., on the 11th inst., the wife of the Rev. A. Jarvis, M.A., of a daughter.

BAPTISMS.

CHURCH—In Christ Church, New Ross, N. S., on 17th Sunday after Trinity, at Matins, by Rev. H. Groser, Felix Church, Esq., and Ellen Grace, his wife; also their four children, Charles Cotnam, William Wentworth, Henry Heckman, and Emily Mable.

HILTZ—At same time and place, Owen Almon, infant son of Bartholomew and Harriet Hiltz.

MARRIED.

FORTIN-TURNER—On Tuesday, the 28th of Sept., in St. John's Church, Port Arthur, Ont., by the Rev. C. J. Machin, the Rev. Rural Dean Fortin, incumbent of St. Andrews, Man., to Helen Eleanor Turner, daughter of the late Robert Turner, of Sorel, P.Q.

DIED.

LEACH—On October 13th, at 16 University street, William Turnbull Leach, D.C.L., LL.D., Archdeacon of Montreal, Vice-Principal and Dean of the Faculty of Arts of McGill University, aged 81 yrs.

MOUNTAIN—At Cambridge, England, on 13th October, Catherine Anne Prevost, daughter of the late Right Rev. G. J. Mountain, Bishop of Quebec.

JARVIS—At Brockville, Ont., on the 7th instant, Dorothea Julia, daughter of the Rev. A. Jarvis, Rector of Carleton Place, Ont., aged 11 months.

SWEET—On Friday, the 15th inst., at the Rectory, Newcastle, N.B., fell asleep in Jesus, Mary Anne, relict of the Rev. J. H. Sweet, M.A., incumbent of Kilmarcow, County of Kilkenny, Ireland, and the dearly loved mother of the Rector of Newcastle, N.B., aged 80 years.

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MISSION FIELD.

CEYLON.

The report of the Church Organization Committee for the Diocese of Colombo has received a general approval. They have been careful to avoid matters which would provoke opposition, and to recommend constitution fortified by episcopal authority in Ceylon, India, and England, and the approval of lawyers versed in ecclesiastical matters, and this line of conduct has brought about a general unanimity. Such a reception by the diocesan Synod is a hopeful sign in the midst of their depressions and difficulties.

There is a shrine near the lake of Poshkui marking the spot where Brahma assembled the celestials at the Creation. This shrine is surmounted by a steeple bearing a Maltese cross. In the great cave of Elephanta, on the island of Sha-pooree, which is excavated out of the solid rock, the chamber is in the form of a cross, and not unlike the plan of a basilica. The date of construction is supposed to be about 2,500 years ago: but as it is more or less conjecture, the Brahma assigned a date 2,000 or 3,000 years earlier than the date formerly assigned to the Creation, it is possible that these may be early Christian churches which have been desecrated.

On May 9, the Bishop of Colombo took part in the Dedication Festival of St. John's, Kalutara, and in the distribution of prizes to the school, prizes were given for proficiency in divinity, mathematics, history, geography and dictation. A purse and address were at the same time presented to Mr. Henly on the occasion of his leaving the station. The Bishop referred to the memorial from the congregation asking to be allowed to retain Mr. Henly. He was glad that there was so close an attachment between the people and their pastor, and spoke of his good work and of his attention to the sick and poor. He spoke in high terms of the abilities of Mr. De Winton who was come to be Mr. Henly's successor.

The Bishop resolved to disuse the 'Eastward position' on the occasion of the meeting of the Synod on July 6, but wrote to the Archdeacon that this would not imply his doings on a future occasion. At the special request of the C.M.S. Conference there was a discussion at the Synod on the admission of persons to Holy Orders under special conditions: owing to the want of native Clergy it was proposed to admit to Deacon's or Priest's Orders without examination, some of the older men who possessed the qualification of long service and high character, but could not satisfy the examiners in the more literary test.

A native Christian, writing on the eve of the Synod, said:—The 6th of July, 1886, will be a day ever memorable in the annals of Ceylon. On that day one of the greatest triumphs of Christianity in the East will be achieved.

Christian men of the various races inhabiting this island will meet together as brethren, with the one common object of declaring themselves united under their Divine Head and Master, in spiritual communion with one another, as members of one great branch of His Divinely constituted body of the Church. This solemn conclave will consist in fact of men connected either directly or through their ancestors with the four quarters of the globe. The permanent union and co-operation of the various races in this Island may thus be rendered more practicably in the future. The day itself may possibly mark the birthday of the first Christian national Church in the East, and thus Ceylon may be helped to rise in time to a high place among the Christian Colonies of the British Empire. The day may be the day of small beginnings, but who that is wise would despise it? May there be no hasty word or action which would tend to hinder the formation of one united and corporate body of Anglican Churchmen in Ceylon!

The Ceylon Diocesan Gazette of July gave a 'retrospect' of past difficulties and dissensions in the Diocese and of the progress that had been made in the way to a better mutual understanding between the opposing parties.

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Temperance Column.

TEMPERANCE AND PROSPERITY.

The Church of England Temperance Chronicle, of London, Eng., for Oct. 9, gives the following able article which appeared in the Weekly Times, (a paper which has an enormous circulation among the working classes,) from its well-known leader writer, who adopts the nom de plume, "LITTLEJOHN."

We are accustomed to see it stated, both in the newspapers and at temperance and other meetings, that the people of the united Kingdom spent something like £125,000,000 a year on drink. How many are able to form any adequate conception of what that sum means? Enormous amounts of money, like a hundred million pounds, are beyond the capacity of most people to grasp. It gives them the impression that it is something very large, but beyond that the majority are not able to get. It will help them to form a more exact idea of what £125,000,000 means if I compare it with some other items which they are most likely to be able to comprehend.

Everybody eats bread every day, and consequently the amount of money spent on bread by all the people in these islands is known to be large. It is, however, only half as much as is spent on intoxicating drinks. The consumption of butter, cheese, milk, sugar, tea, coffee, and cocoa is great. Each of these articles represent a large trade, which in one way and another gives employment to many people. Yet the cost of the drink consumed in this country is more each year than is paid for all the articles I have just named put together. The mineral wealth of Great Britain is notorious. It is one of the most important factors among the natural advantages which have done so much to secure for us our commercial and manufacturing supremacy. The expenditure of our people on liquor in twelve months amounts to one-third more than the value of all the coals, iron, copper, lead, and other metals raised in the country in the same time. Much has been said, and very properly so, too, during the last few years about the dwellings of the poor, but very few persons realize that very little more than half the nation's drink bill would pay the rents of all the dwelling-houses in the country. Agriculture is depressed, and farmers are in distress. Appeals for reductions of rent have been general, and most landlords have found it necessary to either to make an abatement, or to return a considerable percentage of what they had previously been accustomed to receive. Less than half a year's drinking costs as much as all the farmers in the kingdom are called to pay for their farms; or, to put it in another way, if the money spent in liquor were devoted

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(To be Continued.)

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